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TRUTH

Vindicating it self from

TREASON

AND

REBELLION.

OR,

A brief discovery how the Faith of the Grace of God to manward, in, and through Christ Jesus our Lord, who once appeared in the end of the world, to put away sin by the sacrifice of himself, and by means thereof is the Saviour of the world; As likewise the hope of his appearing the second time without sin, to the salvation of them that look for him; not onely clears it self from, but most directly and severely reproves all manner of Sedition, and resisting the powers that God by his providence sets over us, whether they be good and gentle to us, or whether they be froward, and rise up against us.

By TH: MOORE Junior.

L O N D O N,
Printed for the Author. 1661.

1001

THE U. S. H.

OF THE

REBELLION

REBELLION

A brief history of the rebellion of the

people of the United States

from the first settlement of the

continent to the present time

by J. M. McKim

Author of "The History of the

United States from the first

settlement to the present time

and the history of the

United States from the first

settlement to the present time

and the history of the

United States from the first

settlement to the present time

and the history of the

United States from the first

settlement to the present time

plain



TRUTH

Vindicating it self from TREASON & REBELLION.



He Truth believed and professed by us concerning Christ,

1. In what he hath already done in, and by himself, as the Son of Gods, and Saviour of the world.

2. In what he is now become, and doing for us in the name of the Father, as the Saviour of all men, especially of them that believe: And

3. In what he will do to the utmost salvation of them that believe, and wait for him.

These being the great things of Gods Law, as they receive not testimony from man, or depend not on that for their authority, so neither need they any mans help to vindicate them from any lye, or unreasonable and unjust thing toward God, or man, but doe fully acquit themselves by their direct and cleare opposition to every corrupt principle and practice. We shall therefore say nothing to vindicate them, or the sincete professors of them, from those evil thoughts and speeches that may be occasioned by the wicked, and ungodly practises of some such, as having a *form of godliness*, *deny the power thereof*; but onely assert them briefly under some few heads of them, and shew what they are, and what instructions do

naturally arise from them, as we have received them from the testimony of the Lord, and let them speak for themselves.

Insuring I. That when *all had sinned, and come short of the glory of God*, in and unto which they were created in the first *Adam*; yea, when they were become altogether filthy, and enemies to God; yet *God so loved the world* of mankind, *that he gave his only begotten Son* the Saviour thereof, *that whosoever* of them (through his grace in, and through this unspeakable gift of Grace, bringing Salvation to all men in due time) *believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.* And that this only begotten Son of God, according to the will of God the Father, by whom he was fore-ordained and appointed to this work from the beginning, and with whom his undertaking was accepted, & precious to this end; He *in the fulness of time, once in the end of the world*, came into the world, and appeared in a body, wonderfully prepared for him, in the womb of a Virgin was *made of a woman, made under the Law, to redeem them that were under the law*; to save sinners, even that which was lost; *And he by the grace of God tasted death for every man, the just for the unjust*; He gave himself a ransom for all; and by the means thereof is the mediator between God and men, that he might be testified, or himself become a testimony in due time; that so he might bring us to God.

1. This principle evinceth, that all were lost by sin, even become *dead in sins and trespasses*, and by nature children of *wrath*, one as well as another. Forasmuch (saith the Apostle) *as one died for all*; we therefore, and from thence judge, that all were dead; and therefore henceforth, since we have received this judgement, we judge, or know no man after the flesh, or as the wisdom of the flesh teacheth, according to outward or fleshly differences; for there is no difference, for *all have sinned, and come short of the glory of God.*

By

By this Doctrine all are proved to be under sin in themselves, and as from *Adam*; whence it is affirmed of them that now believe, *That they were by nature the children of wrath, even as others*; and *sometimes foolish, disobedient, &c.* walking with others after the course of this world. And this is one, (and a principall one) of those Instructions, by which the doctrine of Faith *excludes boasting* every where, or in any thing, but onely in the Lord, where others may rejoyce with us; for this shews there was no difference, either as in our selves, or as in respect of our state and condition before God, as in and from fallen *Adam*. Therefore if we have received any thing that makes us differ, it is of free grace, even of that love, and pity that is in him to manward: nor was there any thing that did make God a debtor to us, or more intitle us to such mercy then others, but even for that love wherewith he loved us, when dead in sins and trespasses, and wherewith he still loveth others, that are still such as we sometimes were; he hath shewed mercy on us, that in us he might shew a pattern of the exceeding riches of his kindness to others, such as we. *For we were as sheep going astray, but are now returned to the chief Bishop and shepherd of our souls.* —

Rom. 3. 9.
19. 23-27.

Eph. 2. 3, 4, 5.

1 Pet. 2. 25.
with ver.
18-21. &c.

This the Apostle *Peter* useth as a principall motive, to engage believing servants and subjects to be subject to their own Masters and Rulers after the flesh, (those by Gods providence set over them, whether gentle or forward.) The Apostle *Paul* also with the like motive, *puts them in minde to be subject to principalities and powers, to obey Magistrates. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness to all men; for we our selves were sometimes foolish, &c.*

Tit. 3. 1, 2,
3, 4.
Rom. 13.
Pro. 13. 10.
with Jam.
3. totum.

For this being heartily minded, tends to hide pride from us, which is the onely root of contention, and so of confusion, and every evil work. We were as unclean as others in our selves, and in the sight of God; and it is by the Baptisme, or washing of regeneration in the name of the Lord Jesus, and by the Spirit of our God, in that fountain

1 Cor. 6. 11
with Tit. 3.
4. &c.

1 Pet. 3.
21, 22.

tain opened for others, that we are in any measure saved.

2. This principle also with the former instruction in-
 Tit. 2. 11. formes, and on all occasions minds us of that infinite love
 with ch. 3. of pity, and compassion in God to manward, even to the
 3. 4. dying sinner, while his sin is not finished; to the foolish,
 2 Cor. 5. 15 disobedient, rebellious and froward enemies, who are in
 no worse condition then we sometimes were; for even
 when we were ungodly, enemies, under the sentence of
 death, and ready to perish, *in due time Christ died for the*
 Pf. 68. 18- ungodly, evidencing clearly that Almighty God hath no
 20. pleasure at all in the death of the wicked that dieth; he
 Rom. 5. 6. would not that any should perish, but that through Christ
 Ezek. 33. they might come to repentance, and be saved. And there-
 10, 11. fore also he is kind to the unkind and evil, and exerciseth
 1 Tim. 2. 4. 6. patience, forbearance, & bounty towards them, which we
 2 Pet. 3. 15 ought to account to be salvation. The which being dili-
 Jer. 17. 16. gently heard, & believingly minded by us, would frame us
 to some like-mindedness with him; that we should not ha-
 Mat. 5. 43, sten the wofull day to any, but *love our enemies, bless them*
 44, &c. *that curse us, pray for them that despightfully use us and*
 Luke 6. 27. *persecute us.* Therefore, saith our Saviour, *I say unto you*
 &c. *that hear, Love your enemies, &c.* And with this instruction
 Ch. 9. 53. he reproves his Disciples desire of fire to come down from
 55, 56. Heaven, to consume such as would not receive him; *Ye*
know not (saith he) of what spirit you are; for the Son of
man came not to destroy mens lives, but to save them.

3. This principle likewise minds us of the way, or means
 by which he first testified his love to us sinners, and
 through which his love is still commended, and the right-
 teousness of God declared in shewing mercy to us, to be
 nothing less then the wonderful abasement and sufferings
 of Jesus Christ in the flesh for our sins, *The just for the*
 1 Pet. 3. 18 *unjust, that he might bring us to God;* which not onely
 & 4. 1. shewes the altogether lostness and filthiness of man, see-
 ing he could have help and mercy no other way; and the
 infinite greatness and strength of his love that could not
 be quenched by so many waters as all our sorrows, but for
 the

the joy set before him endured, even for that love and pity he had to manward, when dead in sins and trespasses, as before said: But this likewise directs us the way which he hath himself trodden and consecrated for us to walk in, in our seeking the good of others that are yet froward, and enemies; as also in which our selves may be sanctified and prepared for that glory to be revealed, *viz.* to become servants to all, so as for their good to edification, even as *the Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many*: not to seek glory of men, or great things for our selves among them, nor to strive with them, to resist the evil they render to us for his names sake, but to seek to overcome their evil with good, and in a patient enduring their reproaches, revilings, and evil intreaties, yea laying down our lives for Christs sake, that he may be glorified; and for the brethren, that the truth of the Gospel may continue with them, and so amongst and for the good of others. In this way we have the promise of his gracious and powerfull Presence with us, to strengthen, protect, and deliver from the evil, and make us partakers of the fruit of his righteousness; and who are they (to be compared with him) that would harm us, if we be followers of that which is good? *But if we suffer for righteousness sake, happy are we; the spirit of glory and of God resteth upon us, &c.* Yea, *if we suffer with him, we shall reign with him*, and be glorified together.

Forasmuch then as Christ hath suffered for us in the flesh, arm your selves with the same minde, to be doers and sufferers of the will of God from the heart, and therein, and according thereto, to be servants to all, and sufferers here in the flesh, waiting for that Kingdom and Glory to be revealed: For,

1. He suffered, the just for the unjust, yet *when reviled, reviled not again; when he suffered he threatened not, leaving us an example, that we should follow his steps.*

2. In his sufferings he bare our sins in his own body on the tree, that we being dead to sin, redeemed from the curse of the Law, should live unto righteousness, and by his stripes

Rom. 15. 1,

2.

1 Cor. 10.

33.

Mat 20. 28

Mat. 5. 39.

&c.

Rom. 11.

18, &c.

1 Pet. 3. 9-

13. 14.

Rom. 8. 17

1 Pet. 2. 21,

22, 23.

1 Pet. 2. 24,

25.

ch. 3. 18.

we

Col. I. 10. *we are healed*; peace and atonement is made, *He hath*
 24. *by himself purged away our sins* that were imputed to him
 Heb. I. 3. *from before the Father, and is set down on the right hand*
of God, so that the wrath of God, the curse of the Law,
 that is the due and proper wages of our sins, is not left in
 our sufferings, but the favour of his oynments (who hath
 turned them from Curses into Blessings, even into sancti-
 fied instruments of preparing us for Glory) is left be-
 hind him in them, that we may comfortably pass after
 him.

II. The second Head we shall here mention of the foresaid
 principles, is this, That by means of the abasement and
 sufferings of Christ in the flesh, and his giving himself a
 rancome for all; He, even the man Christ Jesus, is *Lord of*
 Phil. 2. 7- *all, to the glory of God the Father*, whose Kingdome is
 12. *thereby brought unto us*, and ruleth over all; so as that
 Act. 10. 36. *whereas we were justly banished from God in the righte-*
 Rom 14. 9. *ous sentence of his Law, and in the equity of his Justice,*
 2 Sam. 14. *and could have had no gracious Kingdome, or protection*
 14. *of God over us; but being banished from God, must ne-*
 Heb. 2. 14, *cessarily have remained in our sin and death under the*
 15. *bondage of Satan all our life-time; yea we must have been*
left to all generations in our confusion and disorder that
sin had brought upon us, as the fishes of the Sea, and as
the creeping things, that have no ruler over them, and al-
so shut out for ever from any hope: This being our condi-
tion, by reason of sin entring into the world; Jesus
Christ, who verily was fore-ordained, and by vertue of his
undertaking accepted with the Father, as the Lord, and
Christ, even before the foundation or beginning of the
world, as now it stands (for by him, as so considered, all
 1 Pet. 1. 20. *things consist, since by sin they were dissolved:)* He having
 Col. 1. 14-17 *once in the end of the world appeared in a body prepared for*
 with Ps. 75. *him in mans nature, subject to all our infirmities; but*
 3. *without sin, that he might put away our sin by the sacrifice*
 Heb. 9. 26. *of himself; and having in that body born and suffered the*
 with ch. 2. *judgement of this world, having been made sin and a curse*
 14, 15. *for us: He now in his Resurrection and Ascension in the*
 Joh. 12. 31 *same*
 32.
 Gal. 3. 13.

same body in which he bore our sins on the tree, hath actually obtained of the Father, and gloriously received in the man, a release of mankind from under that sentence of banishment, the curse of the Law unto himself, who hath bought them, so that the Father hath delivered all men and all things into his hands, as, and *because he is the Son of man*, and given him *all power in heaven and earth*, as the Lord and Saviour of the world of mankind: For the Father judgeth no man, but hath committed all judgement to the Son, and hath given him authority to execute judgement also, *because he is the Son of man*: For to this end Christ both died and rose, and revived (or lived again) in that body in which he bore our sins, *that he might be Lord of all: whether therefore we live or die, we are the Lords*, at his dispose, and under his government, *who gave himself a ransom for us*: and in him eternall redemption on and life is prepared for us, by means of his death, and so given us in him, that with him it might be given to us. *Him hath God exalted a Prince and a Saviour, for to give unto sinfull men, yea to rebellious sinners, such as Israel that crucified him, repentance and forgiveness of sins. And to this purpose God hath glorified the man Christ Jesus, with his own self, with the glory he had with the Father (as the eternall and onely begotten Son of God) before the world was, that now in that glory he may appear in the presence of God for us, the onely and powerfull Mediator between God and men, and to make intercession for the transgressors; and that in the same name and glory of the Father he may also execute the judgement and government of God over us, as the King of kings and Lord of lords, who being ascended on high, far above all principalities and powers, and having a name given him that is above every man that is named, not onely in this world, but in that to come, hath therein received gifts for men, yea for the rebellious also: that the Lord God might dwell among them.*

1. This Principle instructs us, That by him Kings reign, and Princes decree justice; by him Princes rule, and Nobles, even all the Judges of the earth; that all Thrones,

Mat. 11. 27
& 18. 18.

Joh. 5. 22.

27.

Rom. 14. 7.

9.

Col. 1. 14.

15.

1 Joh. 5.

11, 12.

Ro. 8. 32.

Act. 5. 31.

Joh. 17. 4.

5. with ch.

1. 1-14.

Heb. 4. 14.

& 9. 24.

1 Tim. 2. 5,

6.

Isa. 53. 12.

Eph. 1. 21,

22.

Heb. 2. 8.

1 Pet. 3. 22.

Pf. 68. 8.

&c.

Principalities and Powers are created by him, and for him, and *by him all things consist*, even as he is *the first begotten from the dead*; that he is *the Prince of the Kings of the earth*; and that it is he that pulls down and sets up at his pleasure, even now in this time while he sees it good to give the Kingdomes of this world into the hand of the children of men; yet himself sits in the stern, and gives and takes away, orders and disposes, at his pleasure.

And this engageth the hearty believer of this truth, to yield honour and subjection to such Masters or Rulers, in, or after the flesh, as by his providence are over us; and that for his sake, that in reverence to his infinite wisdom, power and faithfulness in ordering all things: for indeed, in not so yielding subjection to them, as in the Lord, and for the Lords sake, they being set up and made to stand by him; there is a secret calling his wisdom and faithfulness into question, and so a rejecting or resisting not of them onely, but of him from being our King, Governour and Disposer. And so much the Apostle argues and concludes from the premises, (*viz.*) That *the powers that be are ordained*, or ordered, made, and made to stand, set up, and pulled down, *by God*; and that is so as by Christ, by whom he judgeth and executeth judgement *whosoever therefore* (saith he) *resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation*, as a resistor of God in one of his great and gracious ordinances, for the preservation of mens lives, and keeping them in good order, that they might seek the Lord; for to that end they are ordained by him; and whether they be faithfull to him in the trust committed to them, or no, to him they must give an account, who is their great Master in Heaven, their Lord and ours, by whose providence they were set there, whether for mercy, or as a chastisement to them over whom they are set; and vengeance belongs to him, not to us. And for our encouragement quietly to leave it to him, and willingly for his sake to be subject to principalities and powers, those at any time by his providence set over us, this principle further teacheth us,

Col. 1. 15-18.
Rev. 1. 5.
Psal. 75. 7.

Eph. 6. 5-8
Col. 3. 22-3-7.
1 Sam. 8. 3-7.
Ch. 10. 24. 27.

Ro. 13. 1, 2, 3.
with Col. 1. 16, 17.

Col. 3. 24, 25.
Eph. 6. 8.
Ro. 12. 19.
with Deut. 32. 35, 36.

2. That he being so exalted (as aforesaid) still sitteth on the right hand of power, till all his enemies be made his footstool; and so, that in the Name and Glory of the Father, he still, and alwayes retains all power in Heaven and in Earth, all power with the Father, and over all things in his own hand, even that power which he gives to Angels or men, to any principalities or powers: He doth not so give it into their hands, as to give it out of his own; But still he hath it, and all authority in the name of the Father, to use it in the execution of Judgement, as King of kings, and Lord of lords, and to restrain or turn about their use or abuse of it, as he pleaseth, and as may serve for his ends, whether for mercy or judgement; even the hearts and hands of Kings are in the hands of the Lord, and he turneth them about as the rivers of water which way soever he pleaseth: And so God, even the Father, is in, and by Jesus Christ, King of all the earth; he hath done in all overturnings, and still doth whatever he pleaseth in heaven and in earth, and in all places: The Lords throne is in heaven, whence his eyes behold, and his eye-lids try the children of men; and he is a God that weigheth actions; he giveth greatness and salvation unto Kings, and more abundant teaching, with instruction and admonition to use it well, as their place and trust is greater: And this for the love and good will he bears to mankind, that they may in their severall places and generations be preserved and kept in order, that they might *seek him* (the Lord) *while he may be found*. And if at any time those set up over men by him, will not understand, or learn of him, (as is complained of the generality of them) but lift up the horn, or strength given them, contrary to his end, and counsel, to the countenance of evil doers, and shame and grief of the just: yet he that sitteth in the heavens, knowes how to make their counsels and actions, in which they intend otherwise, serve his ends, even to cause the wrath of man to praise him in the issue of it, to tend (contrary to their meaning) *to the praise of them that do well*, by purifying them, and making them to shine

forth more clear in their patient enduring for his sake, and
 to the shame, confusion and *terror of them that do evil*, e-
 Prov. 16.4. ven in those things they do to countenance them, or
 Isa. 10.6,7. strengthen their hands therein, or otherwise as he plea-
 Dau. 11.35 seth : for he hath made, ordained, and ordered all things
 for himself, and to serve his own ends, even them that
 make themselves wicked, and fit themselves for such dis-
 honourable uses, he hath ordained them for his rods, to
 scourge an hypocriticall nation, and for the purifying and
 making white his people to the time of the ends and knows
 how to use them and their wrath to serve his ends (though
 they mean not so) and then to restrain the remainder of
 their wrath ; for he that *ruleth the raging of the sea*, and
 Pl. 76.12. & 89.9. *saith, Hitherto shall thy proud waves come, and no further ;*
 with 65.7. He also stilleth the tumult of his people, for the Lord most
 & Pl. 93. high is mightier then the noyse of many waters, yea then
 the mighty waves of the sea, even then when they lift up
 their voyce ; *in the thing which they deal proudly, and lift up*
 Exo. 18.11 *the horn, he is, and will be, above them ; therefore bol-*
 Pl. 73.28. *ness becomes his house for ever : It is good for us to draw*
 Isa. 8.11, *near to God, to sanctifie him in our hearts, and make him*
 12. *our fear and our dread, to put our trust in him, that we*
 may declare his wonderfull works, and *walk before him in*
 Pl. 62. *the land of the living ; for all power belongs to him, and with*
 Gen. 18.25 him also is infinite wisdom, mercy and faithfulness, and
 so all fitness to render to every man according to his work :
And shall not the Judge of all the earth do right ?
 Hence therefore we may learn, and be encouraged
 cheerfully to commit the keeping of our souls to him in well
 doing, as unto a faithfull Creator, by whom, and for whose
 pleasure all things, and so all principalities and powers
 are and were created : and therefore, not to be afraid, or
 Ro. 13.3,4. deterred from doing that which is good, though the spirit
 of any of our Rulers, or Masters, after the flesh, should
 rise up against us therein. For because he is the head of all
 principality and power, therefore if we do that which is
 good, we shall have praise even of the power that he sets
 over us ; whether they observe and walk in his counsel,

or not, he will make them, and that which they do, in his time and way, and at least in the issue tend to our praise in well doing: But *if we do evil, be afraid of the power*, as it is his instrument, and in his hand; for though they should intend, and promise, and do that which may be for the countenancing and strengthening the hands of evil doers, yet forasmuch as they are his servants and instruments in his hand, to execute wrath on them that do evil, we may justly fear, they and their power shall be made a terrour to us, by him that sits in the stern, either more directly, or in the issue, though they intend not so. *And if at any time we see the oppression of the poor, and violent perverting of judgement and justice in a Province, yet marvel not, nor be astonished at the matter*, as if the ordinance of the Lord should not stand and take place in every age, place, and business; but be silent before the Lord that reigneth, as knowing that *he who is higher then the highest regardeth*, to give to every man in his way and time according to his work: And there is also in his hand, as his servants, other more glorious instruments, such as be *higher then they*, even the holy Angels, the innumerable multitude of the heavenly host, by which he oft turns about the inferior powers, and their consultations and actings as he pleaseth. *Are not they all ministering spirits sent forth and imployed by the Captain of our salvation, and especially for the good of the heirs of salvation?*

Eccles. 8.

Pl. 103. 19,

20, 21, 22.

2 King. 6.

16, 17.

Heb. 1. 14.

3. This principle also directs us how, or in what manner to yeild subjection to principalities and powers, and to obey *Magistrates* in the Lord, and *for the Lords sake*, informing us what that fear, honour, and subjection is, that is due unto them by the order & appointment of him that is exalted far above all principality and power, who is their Lord and ours: And that is such, as is contained in, and subordinate, and subservient to, and so stands together with that worshipping and serving onely, and making him our fear and our dread, unto which we are obliged by his great and gracious Lordship over us, by right of purchase: Pl. 45. 10,

11.

wor-

Ro. 13. 1-7. worshipping and serving him onely, This is contained, or included, that we render that fear, honour, and subjection unto men, which he hath made due unto them from us, by that place in which he hath set any of them over us, and according to his appoyntment, and that we yield this subjection, fear, or reverence for the Lords sake, doing what we do therein, in *singleness of heart as unto Christ*, and with fear and trembling before him, not as men-pleasers, nor as the servants of men, or as making them the ultimate or single objects of our fear, and of our dread, but *as the servants of God*, doing his will therein *from the heart*, knowing that from him every one shall receive his reward according to his works, for we serve the Lord Christ.

Now then for understanding what that honour and subjection is, that God hath made due from us to them, whom he by his providence orders to be over us, as children of men; It is needfull first to consider in what place he the Lord of lords and King of kings hath set those his Vicegerents (of whom he hath said they are Gods in their severall places) over us; and so what is by his gift and appointment theirs, and under their power, and what is reserved by him in his own hand and power, to be peculiarly under his government, in the spiritual administration of it, that so we may know how to *render to Caesar the things that be Caesars, and to God the things that be Gods*.

For our help in this, it is considerable, That God hath made and appointed them the Fathers and Masters of our flesh, or our Fathers, Masters and Rulers after the flesh; for so we find, that not onely our parents by naturall generation are so called, but also Masters and Governours of families, are said to be unto those under their authority, their matters after, or according to the flesh; and in some equivalent sense the same may be said and understood of the King or chief Principality and Power, as supreme amongst men, and of Magistrates and Governours under them; for therefore the instructions to believing servants to be *subject to their own masters according to the flesh*, & to them and other believers that are subjects,

Ro. 13. 1-

7.

Rev. 19.

2-4.

Eph. 6. 5-8

Col. 3. 22-

25.

1 Tim. 6.

1, 2.

Tit. 2. 9, 10

with 1 Cor.

7, 23.

& Isa. 8.

11, 12.

Heb. 1. 2. 9.

Eph. 6. 5.

Col. 3. 22.

1 Pet. 2. 13-

18. &c.

jects, to yield subjection to their superiour Governours, Tit. 2. 9. are sometime conjoynd, to signifie the subjection requi- & c. red is of a like nature; & otherwhile the instruction to ser- with ch. 3. vants subjection to their own Masters is onely mentioned, 1. 2. as including the other therein; those superiour powers 1 Tim. 6. 1. in their higher places and capacities, being also our Ma- & c. sters, Fathers, or Rulers, according to the flesh, and that likewise in subordination to God in Christ, whose we are Heb. 12. 9. in soul and body, for *he hath bought us with a price*; but himself distinctly and peculiarly is *the father of spirits*. Yea further, to this purpose, we find, that the King and Governours under him, though ordained, set up and sent Rom. 13. 1. by God (and so may be called *ordinances of God*, yet) are 1 Pet. 2. 13. also called *ordinances of men*; and that not onely because usually ordained and set up by, or according to the choice and agreement of the people, as men, or coming to their power or places of trust by a humane right and title; but also because they are ordained and set over men (according to Gods order and appointment) in things pertaining to them, as children of men; therefore also their King- Dan 4. 25. domes are called *The Kingdomes of men*, and signified to 31. be of this world, even so as to distinguish them from that Joh. 18. 36. gracious & spiritual administration of Gods Government Mar. 12. 28. by Jesus Christ, through and according to the Gospel, called & 21. 43. & 22. 2. & c. frequently *The Kingdom of God, & the Kingdom of Heaven*.

Their Mastership, Rule and Dominion is (at least principally and directly) over such things as pertain onely to 1 Sa. 2. 25. the outward man, and to this present life and world; and Hab. 1. 14. this mastership, rule and dominion is given them, that in the use and exercise of it, they may preserve mens lives, and keep them in good order, from biting, devouring, or harming one another; and this to a higher end, that men might seek the Lord, and that to that purpose those that do seek him might *under their protection lead a quiet and peaceable life, in all godliness and honesty*. And to accom- Aet. 17. 24. modate them as instruments in the hands of God, to use 1 Tim. 2. 1, 2. their power effectually to such an end (by being a terror to evil works, and for the praise of them that do well) power

power is given them over the flesh or body, in subordination to him, such as by which they can and may, with Gods permission, correct us after their own pleasure, without asking leave of those under their authority: yea, the supreme Governours under the said permission, may kill the body; and so much power is needfull to be given into their hands, to keep them under their authority, from killing or hurting one another, yet is not this power given out of his hand into theirs; he still hath *all power in heaven and in earth*, and so keeps the sole check and controll over them in that power he gives to them, and to him they are accountable for their use of it. But still he reserves in his own hand the fatherhood of, and after the Spirit, as his peculiar seat, and that is not onely to sit as Lord in the mind and conscience, but in order thereto, and that it may be by him (in the spirituall administration of his government through, and according to the Gospel) renewed, sanctified, regulated and preserved blameless unto the day of Christ, when the soul and body of them that worship and wait for him, shall be re-united in eternall life, in and under his glorious Kingdome: I say, in order thereto, to appoint and determine the matters pertaining to the Spirit, and to life everlasting; he is himself the onely master of our faith, fear, and worship towards God, and we are brethren, and so he onely is our Judge, our Law-giver, and our King; and he onely (and not the beast or worldly powers and principalities, though they have *names of blasphemy* attributed to any of them, or their Image) is so to be acknowledged and worshipped by us.

Heb. 11. 7.
Luk. 12. 4.
Mat. 23. 8,
10.
Isa. 33. 22.

Now then that we may *give to Caesar that which is Caesars*, and not that which peculiarly appertains to God in Christ,

The flesh, or outward man, is to be yielded up in subjection, so as in the Lord, and for the Lords sake, as to say,

1. It is to be yielded up in obedience to their power, lawes and commands, in doing that which they require of us, though grievous to be born; if it be onely an oppressi-

on

on or grievance to the flesh, or outward man, or crosse to our will or appetite ; if it may be done with a *conscience voyd of offence towards God and man*, and stand with the acknowledgement of the Lord, as the onely master of our faith, fear and worship, *the father of our spirits*. And in those good works they require , we are to be more ready then others, yea, the more ready and cheerfull in doing them, because required : And

2. If the things they require be such, as cannot be done by us without bringing our mind or spirit in bondage to the power of man in things pertaining to the Spirit, and peculiar Kingdome of God ; if they be such, as in doing which we cannot keep a good conscience towards God and man, or will not stand with the acknowledgement of the Lord, as the onely Father of our spirits : As to say, the having or owning any other Lord in his place or presence, as the master of our faith, fear and worship ; the making to our selves any image, or representation of him, or bowing to or worshipping any such as are made by men for and to us ; the profaning his Name or Sabbath, the dishonouring or neglect of Parents, though under religious pretences (as the Pharisees taught) the defrauding, wronging, or false accusing our neighbour, or withholding good from the owner, as in not holding fast the profession of our faith in word and conversation, as we are taught of God, or *forsaking the assembling of our selves together* to that purpose ; yet in such things as these, the flesh or outward man is also to be yielded up in subjection, but not in doing what they require ; we must not give to *Cesar* the things that be Gods peculiar, nor yield such obedience to men as in which the word of God is made voyd ; our members are not to be yielded up as servants to unrighteousness, *It is better to obey God then man* ; yet the flesh is to be yielded up in such cases, in a patient enduring, and suffering the punishment they inflict, when for conscience sake towards God we cannot do what they enjoin : though they correct us after their own will and pleasure, and wrongfully, we are to endure it patiently,

C and

Tit. 2. 1.
with 1 Pet.
2. 13.
Col. 3. 22.

Mat. 23. 4,
5, 6.

Mat. 22. 21
Act. 4. 19,
20.
Rom. 6. 13.
Heb. 12. 9,
10.

and still to give them that reverence, as still to acknowledge them our masters by Gods appoyntment, according to the flesh; it is he that hath put it under their power, and for good ends, and we ought not to resist his ordinance, but yield them that is theirs, though they abuse their power, and not to threaten them when we suffer, *not to curse the Gods, nor revile the rulers of the people*, but still to bless, and pray for our enemies and persecuters; And if we suffer for righteousness sake, and take it patiently, happy are we, the spirit of glory and of God resteth upon us; we are not to say a confederacy with any in their evil wayes, to save or defend our selves, either by having fellowship with any (though they have power on their side) in their unfruitfull works of darkness, but rather reprove them; or by complying with any (under what pretence soever) in resisting the powers that be, or the wrath and evil which they would wrongfully execute upon us, but rather give place to wrath, for vengeance is the Lords, and he shall repay: he that believes makes not haste, nor shall be confounded; but he that resisteth the power, resisteth the ordinance of God, and shall receive to himself damnation; therefore let us not meddle, nor have any thing to do with them that are given to change their God, or their King, for who knoweth the ruine of them both?

Likewise this subjection of the outward man, or after the flesh, to our masters, fathers and rulers in and after the flesh, is so to be yielded by us, as in the Lord, in the faith, fear, and acknowledgement of him as the Lord of lords and King of kings, by whom these reign, and so as for his sake (as before is hinted) not doing what we doe, or yielding up the flesh to suffer what we are called to, as men-pleasers, or seeking praise therein of men, not out of strife and vain-glory, but as approving our hearts to God in singleness of heart, as unto Christ; neither making them our fear and our dread, but sanctifying the Lord of hosts in our hearts, and yielding our subjection to them in reverence to him, and for conscience sake towards him, who is the principall object of our fear, and motive to our reverencing

rencing them; and so in awfulnesse before him that hath put them in that place, and us in this, who is holy in all his wayes, and righteous in all his works. The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe; many will seek the Rulers favour; Pro. 29. 25, 26. but every mans judgement cometh from the Lord: The Lord reigneth, let all the inhabitants of the world fear before him, and stand in aw of him.

The last head we shall mention of the foresaid principles, and but briefly propound, is this:

III.

That the Son of man, even the Lord Jesus Christ himself shall appear the second time, and that in the same body in which he bore our sins on the tree, and is now received up into glory, and shall then come in the glory of his Father, which he now possesseth in heaven it self for us, and with his holy Angels; and then shall bring with him all that sleep in Jesus; for the Lord himself shall descend from heaven with a shout, with the voyce of the Archangel, and with the trump of God; and the dead in Christ shall rise first (namely, before the rest of the dead) and then the survivors of that body shall immediately be changed, and they together shall meet the Lord in the air, and so come and appear with him in glory, and be for ever with the Lord. Heb. 9. 28. Mar. 16. 27 & 26. 64. Act. 1. 11. & 3. 19, 20. Rev. 1. 7. 1 Thes. 4. 14-16. 1 Joh. 3. 1, 2.

Then, in that day of his second and glorious appearing, he shall take to him his great power, and reign; and those that now suffer with him, shall then in their raised and glorified bodies reign with him; then the Kingdomes of this world shall become the Kingdomes of the Lord; he shall then take the outward administration of government into his own hands, and give it to his Saints (the children of the first resurrection) and they shall administer it with him; then the Saints (that are in this life and world, the filth and off-scouring of all things) shall judge the world. Col. 3. 4. Rev. 11. 15. 17. 18. Rom. 8. 17. 18-23. Ps. 82. 7, 8. with Psal. 2. 101. Dan. 7. 18. 22. 27.

Then he shall create new heavens and new earth, in which righteousness shall dwell; for the heavens and the earth that are now, shall be dissolved and purged by

1 Cor. 6. 2, fire ; yea, he shall make all things new ; and in that day of
 3. his appearing and Kingdome, he shall judge the quick and
 Luk. 19. 12 the dead, for all shall be raised and appeare before his
 &c. Judgement-seat, every man in his own order ; and then
 2 Pet. 3. shall he reward every man according to his work. This
 2 Tim. 4. 1 assures us, that his Kingdome, of which his Saints (as
 2 Cor. 5. 10 Saints) are heirs, is not of this world, nor to be possessed or
 enjoyed any other way then by faith (which is the evi-
 dence of things not seen, the confidence of things hoped
 for ; we say, not any other way to be enjoyed) by any in
 the time of this present life in the flesh, or by any till they
 shall all be gathered together, and himself come to be
 with them, untill they be the children of the resurrection,
 and so compleated the children of God. Men (as men) are
 children and heirs of this world, and of the Kingdome
 thereof ; believers (as believers) are heirs of the world
 to come ; therefore they are not to fight for Christs
 Kingdome, of which they are heirs, but to believe,
 wait, and suffer patiently for it ; for this is not the time
 of the glorious manifestation of it ; it's the Fathers good
 pleasure to give it them in his time, and when they shall
 be altogether made meet for it, and till then they cannot
 take & possess it, and that is not till he come himself perso-
 nally in the glory of his Father, and then God will give it
 him whose right it is for himself, and for them. He that be-
 lieves will not make haste, and not making haste shall not
 be confounded. The time we have to live every one in
 the flesh, is a suffering time ; and till himself come and
 bring them that sleep in Jesus with him, it's to them all a
 waiting time ; and the excellency and blessedness of that
 hope, with the certainty of the ground, instructs and
 strengthens patiently to wait for the coming of the Lord,
 while we look not at the things that are seen, but at the
 things that are not seen ; for the things that are seen are
 temporall, but the things that are not seen are eternall.



An Instruction

Occasioned

By the PRIDE and INSURRECTION
of Evil men,

Under pretence of

G O D L I N E S S E ;

As it was propounded to the consi-
deration of others in writing,

Jan. 16. 1660.

Now published for more general
usefulness,

By TH: MOORE Junior.

W*oe to the world, because of offences; for it must* Mat. 18. 7.
must needs be that offences come, but woe so that
man by whom the offence cometh. Our Savi-
our having declared how sad and dangerous a thing it is to
offend one of those little ones which believe in him; that so
he might warn his Disciples against it whatever occasion
might be offered them: He then adds to the same pur-
pose this *woe to the world because of offences,* but espe-
cially to *that man by whom the offence cometh:* In which (it
seems to me) he speaks of such occasions of offence, or
sum-

stumbling-blocks laid before the men of the world, as would have much in them to provoke them to *offend those little ones which believe in him*, or to do things to the trouble, hinderance and grief of them; and of these he saith, *It must needs be that offences come*: and this he declares to be a woe, a great affliction or misery to the world, a correction or judgement upon them, it being a great means of blinding and hardening them against Christ and his little ones, and so of bringing destruction on themselves. But therefore woe especially to the man by whom the offence cometh, God will look upon him or them as the principall agents in the grievance and hard measure occasioned to his little ones from the world by such offences, & in the evil and misery the world bring upon themselves by that meanes, and will require their blood at the hands of such, as by whom the offence cometh. Therefore take we all heed of it, that we give no just occasion of offence in any thing to the Jew or Gentile, or to the Church of God; I say, that we give no just cause or occasion: for then onely we are truly said to give offence, or the offence that others take cometh by us; whereas if they take offence at us, and *persecute us for righteousness sake*, for being *followers of that which is good*, the offence then cometh not by us, 'tis the offence of the Cross of Christ; and he will take that as done to himselfe from them.

Now we give just occasion of offence, and lay a stumbling-block in their way, to stumble them against Christ his truth and people; if any of us, while we pretend, or seek to be justified by Christ, and to have all our rejoicing in him, yet are found sinners, allowing and justifying our selves in any evil way or work, contrary to Gods law; or refusing, neglecting, or omitting any good work required of us by the powers set over us, or to the doing which we have opportunity, or *using our liberty* in Christ, as to things indifferent, for a *cloak of pride or maliciousness*, and *not as the servants of God*, as 1 Pet. 2. 13-17.

And

And indeed, by whomsoever, or in which of these wayes soever the offence cometh, generally the root is pride, or a will and desire set for great things for themselves here, to be rich in themselves, or have a self-sufficiency, or to be known, honored and exalted above others in this present world, as appears by considering the occasion of these sayings of our Saviour, which we find (in the beginning of that *Mat. 18.*) to be the ambition of some of the Disciples; their desire of eminency in the Kingdome, of chief place, honour, and rule therein, in the time of this present life and world; yea, *only by pride cometh contention*, and therewith *confusion, and every evil work.* Pro. 13. 10.
with Jam.
3. 13. 17.
& 4. 1-6.

Hence it is that many, especially in these last dayes, that have a *form of godliness* (even of worshipping God in Christ, and seeking his Kingdom) yet not acknowledging the riches, freeness and truth of Gods grace in Christ to manward, and so not the infinite vertue, preciousness and onely excellency of the Cross of Christ, for bringing back sinners to God, and for saving to the utmost him that believeth; that being indeed the power of God unto salvation, & so the power of godliness; they not with the heart believing this, or not so receiving the love of the truth, as to save them, but denying its instructions and efficacy upon them, which is to crucify them to the world, and the world to them, to teach and strengthen them to deny themselves, and take up their cross and follow him, and to wait for his Son from heaven: But their soul being lifted up with their knowledge and attainments, and not humbled in them; they are found in their works denying him, and casting off his yoke, and *seeking great things for themselves* here, and yet that under pretence of godliness and seeking his Kingdom, under which they strengthen themselves in an evil way, as if thereby they were delivered from all laws and rules of instruction given us in the Scripture to do any abomination, as to be truce-breakers, railers, speaking evil of Dignities, disobedient to Parents & Governours, unthankfull, unholy, profane, Murtherers, Traitors, &c. And by reason of the abounding of such
ini-

iniquity, ungodliness and unrighteousness of men, who hold something of the truth (though in unrighteousness) and smother and withhold it all from its humbling and saving operation in them; the name of God is blasphemed among the Gentiles by their means; the way of truth evil spoken of, and the Ministry that believers have received of the Lord, to testify to the grace of God, blamed, as if Christ (as preached in the Gospel) were the Minister of Sin, or the way of Truth were the way of Falshood, deceit, guile, murther, revenge, and the Ministry were a Ministry and spawn of sedition, &c.

And *wo to the world, because of such offences*: And why woe to them, and not rather woe to Christs *little flock*, his despised ones, that *keep the word of his patience*, or his *little ones* in any sence, that are by his gracious imputation and acceptance believers in him? seeing they are like to suffer the deepest share of the influence of such offences here; for the world cannot distinguish between the form and power of godliness, nor know them that call on the name of the Lord *in truth*, and with a *pure heart*, from them who *having a form of godliness deny the power*; they will look upon them all under one notion, and be filled with indignation and hatred against them all, and seek to grieve, vex and destroy all that have any profession of godliness, even the righteous with the wicked: Why then doth he not rather say, Woe to the Church, yea to all that have any profession or form of godliness upon them? for because of such offences they shall be straitned, persecuted and reproached as evil doers, and have their names cast out as evil under heaven. True it is, they shall so, and especially *they that will live godly in Christ Jesus*, shall *mourn* under manifold afflictions (though such as having a form deny the power of godlines may sometimes rage and be confident, and otherwhiles be mad and blaspheme) and the *world shall rejoyce*: But yet rather woe to the world, then to the little ones of Christ; though their *righteous soules be vexed and grieved* on every hand, yet there is no such cause of weeping for

for them, as for the world, that yet lies in ignorance, and under the power of the wicked one, because of the miseries that shall come upon them ; for they hereby are kept from glorifying God in the day of his visitation, and strengthened in their evil principles and practises, that none of them returns from them, and hardened against these little ones ; yea happily the more against them, as any of them are known to them, rather than against others that have a form of godliness, but deny the power, because their doctrine rightly held forth and walked in, is more convincing and reproofing to them ; and yet they know not how to resist the wisdom and spirit by which they speak and act, but not discerning between the one and the other, and now finding these occasions and advantages against some that bear such a like profession, they strengthen and harden their hearts against all, and against Christ and his truth ; the power of which they have sometimes felt amongst or from his little ones ; and then without controul or check upon their spirits, they proceed in their hardness, to seek the restraining of their liberty, vexing, persecuting and slaying them ; and this tends to bring heavy wrath on themselves, that will render them miserable to the utmost : For *vengeance belongs to God*, Deut. 32. and though he be *slow to anger*, and wait long that he may be gracious, yet he will repay to *such as go on still in their trespasses* ; and again, *the Lord shall judge his people* ; therefore *woe to the world because of offences*. As for them that *keep the word of his patience, they shall be kept from the hour of temptation*, from the evil of it ; and for all their shame they shall have double glory, and in their own hand possess it. But *woe to the world, &c. for it must needs be that offences come*.

1. That they that are approved may be manifest, as also that they may be tried and purged, and made more abundantly partakers of his holiness, 1 Cor. 11. 19. Dan. 12. 10. & 11. 35. Isa. 48. 10.

2. That others also more weak, wavering, or guilefull, may be discovered to themselves and others, and that

D

timely,

timely, while it's yet to day, that they may be reprov'd and healed, 1 Cor. 11. 32. Heb. 12. 10.

Rom. 1. 18.

32.

with Psal.

18. 11, 12.

& 2 Thef.

2. 10, 11.

Prov. 1. 31.

32.

3. That for the good of all, while it is to day, or while the day of grace is towards them, God may righteously reveal his wrath from heaven (not onely against some, but) against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, perverting and corrupting the word God to their own destruction, in his just leaving them to reap the fruit of their own wayes, and to be filled with their own devices, and sending strong delusions to them, that they should believe a lye, or giving them up to their own hearts lusts, and to the power of the tempter; and that he may do this seasonably, for the warning the survivors to flee from the wrath to come,

2 Thef. 2.

10, 11.

Rom. 2. 17.

24.

2 Pet. 2. 2.

1. His wrath (in such judgements) is revealed against the ungodliness and unrighteousness of such men, as having had some knowledge of the way of truth more then others, and still retaining a form of godliness, and happily more flourishing in appearance, yet deny the power of it (as before) and whose soul is lifted up, not so receiving the love of the truth, as to humble and to save them; his wrath is revealed against such, in giving them up to their own delusions that they have choien suitable to their lust, and to be led captive by Satan at his pleasure, to the occasioning offences to the world, and so blasphemy to the name and doctrine of God, and way of truth, and grief to the righteous from them; which will all fall on their head, if not timely admonished, even to their own confusion and destruction.

Psal. 11. 6.

2. Wrath is therein revealed against the ungodliness and unrighteousness of another sort, more grossly prophane, superstitious and idolatrous, in ordering such stumbling-blocks to them, that they may be broken, snared and taken; in leaving them to their own hearts lusts, and to their ungodliness and unrighteousness, without such humblings and reproofs as formerly, even to fill up the measure of their sin, that wrath may come upon them to the uttermost, if not timely prevented by their being provoked to jealousy.

3. Wrath

3. Wrath is revealed against all hearers, that are not doers of the word of the Lord, by his taking away in the influence of such judgements, the mercies, liberties and advantages they have made havock of; and this is good and needful to be timely revealed, for the warning all, while it is to day, that those not wholly given over to blindness may see and fear: And for such reasons it must needs be that offences come, and therefore wo to the world: but woe, woe especially to the man, or men by whom they come; it may be easier to them, that being offended by such temptations and offences, do from thence offend and grieve Christs little ones; I say, *easier for them in the day of judgement, then for him*, or them by whom the offence cometh.

Therefore though we know these things, and be established in the present truth of the Kingdom and patience of Jesus; yet let us have them alwayes in remembrance, that so by the word of his lips we may keep us from the paths of the destroyer.

It is the Fathers good pleasure (who hath given his one- Luke 12. ly begotten Son to suffer even to death for us all, when 32. sinners and enemies) to give unto those little ones, who though his grace in Christ to manward believe on him, the everlasting life & kingdom; but it is *not of this world*, nor in Joh. 18. 36 the time of this present world to be possessed, but by faith and hope, which is the *evidence of things not seen*, or sensibly enjoyed, the *confidence of things hoped for*; God hath reserved *the new heavens and earth, the world to come*, for those that now suffer with him, and patiently wait for the Lord, and they shall inherit it, and then shall judge the world, as reigners with him. But now, though both the heavens and earth are the Lords, both by creation and redemption also, yet the earth is not so kept by him in his own hand, or not so under his own immediate government by Jesus Christ, and by his holy Angels, as the heavens are: Therefore he saith, *The heavens, even the heavens are the* Ps. 115. 16. *Lords, but the earth hath he given to the children of men; the Kingdomes of this world are not yet, nor shall in the*

time of this world, so *become the kingdoms of the Lord, and of his Christ*, that he should take to him his great power and reign; for that is spoken of as seen in vision, to be fulfilled under the sound of the seventh Angel, when there should be *time no longer* afforded to this present world; but *the mysterie of God should be finished, as he hath declared* to his servants the Prophets; in the mean time, men (as men) are the proper children and heirs of this world, and the kingdoms and heritages thereof; and so if the Saints of God have any share in the kingdoms or heritages of this world, they have not their right and title to the same as Saints (so they are heirs of the world to come) but as men, upon a humane, naturall, or civil account; and those that are not Saints, as upon such accounts, they have right to any thing in this earth, their right and title is as good (as to the present possession of it) as if they were Saints or believers in Christ: the men of the world have their portion in this life, and it's fraud or robbery to seek to withhold or take it from them. And therefore believing servants (even such as are under the yoke of unbelieving Masters) are instructed to *count their own masters* in or *after the flesh, worthy of all honour*, even of all that honour God by his providence hath given them, and made due to them, by putting them in that place of mastership. And by not observing this counsel, there is occasion given for the name and doctrine of God in Christ to be blasphemed, as tending to sedition, and lifting men up out of their place in which God hath set them.

Rev. 11.
15-17.

& 10. 6, 7.
Luk. 20. 34

Psa. 17. 14.

1 Tim. 6. 1.
with 1 Pet.
2. 13-17.
& Tit. 2. 9,
10.
with ch. 3. 1

And the same instruction holds good to believers, that by Gods providence are subjects, to count their Kings, Governours, or Rulers after the flesh, worthy of all that honour due to them, as in the place in which God hath set them over us. Therefore *every soul* (even of believers) is admonished to *be subject to the higher powers*, such as by Gods providence are in present being over them, without disputing how (whether legally or no, as to man) they came by that place (that question pertains not to Christians, in order to their submission to the powers over them)

yea.

yea this we know, God exercises a more especiall and immediate providence in the ordering those places of the higher powers among men; the power of pulling down ^{Psal. 75. &} and setting up principalities, is more peculiarly reserved ^{81.} by him in his own hand, to be done as he pleaseth, and not left so much unto the power or dispose of men as the outward administration of government over men, which he hath put into their hands, and left more under their power; nor doth God use his Saints (as Saints) as instruments of pulling down or setting up, it pertains not to them as such, but God doth it either by his more immediate providences, and those either more ordinary, as in the determining times, life and death in his ordinary way, or more wonderfull and extraordinary, or sometimes by men, as men, sometime by evil instruments, he pulls down and sets up at his pleasure, whether for mercy or chastisement, and alwayes wills us to be subject to them, that by his wise and gracious providence are set over us; and that not onely for wrath, but for conscience sake, not onely for fear of their wrath (or so, and in such cases and times onely, as when we cannot avoyd it, but are awed to it by the wrath of men) but at all times, even for conscience sake towards God, who hath set them in such places over us, and without whom they could not have had that power, nor can stand in it one day, whatever be their right and will, and whatever their policy and strength to pursue or maintain it: yea, he hath declared it great wickedness to lift up a hand against him that is in the present time, by Gods providence, King, Governour, or Ruler over us, yea, though he were or should be such as he there mentioned (1 Sam. 24. 3-6-10-13.) whom God gave them in his anger, Hos. 13. 11. or such as those Emperours in Pauls time: Neither are the Tares to be pluckt up from among the Wheat, nor the wicked to be severed from among the just, in the present state of the kingdom of heaven, as in this world administred; nor are men (as men) capable of doing that work: But in the end of this world, ^{Mat. 13. 40, 41-49, 50.} when the Son of man shall appear from heaven with his might,

ty *Angels*, and when the children of the first resurrection shall be raised and made equall to the *Angels*, he shall at that time *send his Angels* to do that work; And *they shall gather out of his kingdome all things that offend, and them that do iniquity*; till then, he bids his servants let them alone, the tares in Christs field, the wicked in his kingdome, as here administred. Nor will Jesus Christ own any (though they pretend commission from him) that go about to pluck them out, or to take the kingdoms of this world out of the hands of the men of the world, to take it to themselves as their portion, or inheritance as Saints, before *the Lord himself come, and bring all that sleep in Jesus with him*; for he hath commanded them the contrary, and admonished them, that *his kingdome is not of this world, if it were, his servants might fight for it*; but because it is not, they ought not. This is the time of their suffering with Christ in their several ages, that so they may be conformed to his Image in sufferings now, and through them in the issue of them in glory. *If we suffer with him in this world (where he suffered all the days of his flesh, and for his names sake, and where that suffers reproach and blasphemy, and quietly bear and endure it, without retorting and threatning, being followers of his steps, we shall reign with him, and be glorified together.* But of this be we admonished, there is a great difference between suffering with him, and suffering as evil doers, I mean justly as such; for a man may suffer as a deceiver and traitor, or the like, and suffer wrongfully, he being true. The Apostles were accused of treachery and sedition, sometimes against their own nation, sometimes against the Romans, but wrongfully; but if a man give just occasion of his sufferings, as such, he hath cause to be ashamed, and not glory in those his sufferings (though yet in taking shame, he may find mercy with him, when there is none with men.)

Likewise there is great difference between those sufferings, in which a man takes up his Cross patiently, bearing tryals when they come, enduring them patiently without resisting the evil, whether he meets with them in Gods way,

way, or they be ordered to him by way of correction to turn him into it; and those sufferings which a man brings on himself by resisting, and seeking to keep them off: let no man glory of such sufferings, as if they were any thing of the Cross of Christ or afflictions of the Gospel, or for his sake, when it's evident, they would have resisted and avoided them, if they could; and meerly procured them, by seeking to save their lives, and avoid the Cross, (yea, that also often in their pride, and self-will) contrary to all Rules of instruction given them by the great Lord and Master, who *came not to be ministered unto, but to minister, and to give his life a ransom for many*; and when he could have prayed for *more then twelve legions of angels*, and had them sent forth to rescue him, would not, but accepted the Cup, though bitter, which the Father gave him to drink: He patiently *endured for the joy set before him* in the glory thereby to be possessed in the same body in which he suffered, and for us, *that so he might bring us to God.*

That therefore we may be *armed with the same mind that was in Christ Jesus*, even with a fixed Spirit, singly set for the doing the will of God, and living to that, that his great Name in Christ may be known, and glorified by us, and others may be profited; and so for the quiet bearing and enduring the tryals we may meet with in his way, without resisting or threatning, or being moved from the Faith and Hope in Christ, or from the profession of it, let us first always diligently consider him, as *Heb. 12. 1, 2, 3.* 1. Christ himself hath suffered for us in the flesh; even all the days of his flesh; He was a sufferer in his birth, bringing up, life and death, though he was Lord of all, and our Anointed King and Saviour, the Captain of our salvation; yea, *he was made perfect through sufferings*: and surely this was, that his followers should not live this life they have to live, in the flesh, (or natural body) to the lusts of men, (their own or others) but to the will of God; and so also, that they should *live this life in the flesh*, (not by a sensible enjoyment of the hope of his calling, but) *by Faith in the Son of God, who loved us, and gave himself for us.*

And

*The great
Conservative is first him
who has suffered at the
hands of the State.
v unjust*

The end of yr suffering
negatively & affirmatively
1st: 4: 2. & to have
an example 1st 2:
Gal: 2: 20. to lighten
& bring us to God

And if such things happened to the Lord and Master of the household all his life-time here in the flesh, (in this state of mortality in which yet we are) why should any of the household count it hard measure to have such use in the world, and such sufferings in the flesh as he graciously orders to us, that we may be conformed to his image? If he patiently endured who might have resisted, why should any of us murmur, or not take it patiently, *for as much as Christ also suffered in the flesh, leaving us an example that we should follow his steps?*

Yea, 2. He suffered all those unspeakable great things that were laid on him by the Father, and from the hands of men, for us, even for us that were sinners, altogether filthy, and enemies to him, and yet cryed not against us that occasioned those sufferings to him. VVhereas what he calls us to suffer, is for him that hath so loved us, as to lay down his life for us when we were enemies; and is the God, and Fountain of our lives, and of all our mercies, and that by means of his death. Yea, he suffered for our sins, whereas our sufferings are for his righteousness sake, if we suffer with him; or however, they are by his righteous order, and so in and by the hands of a Mediator, for the purging away our sin, and making us partakers of his holiness, who would not willingly and chearfully follow his steps.

Seeing also, 3. Through his sufferings the way is made possible, that we may follow him, and receive no harm thereby, but much good by the favour of his oynments left behind him; for he *having born our sins in his own body on the tree*, hath not left them for us to feel the weight of them in the wrath due for them in our sufferings, but hath nailed them to the tree; being raised from the dead, he hath by himself purged away our sins from before God, and obtained all power to forgive all our sins, and heal all our diseases, and himself (having redeemed us from the curse of the law, and obtained plenteous and eternall redemption for us, that the blessing of *Abraham* might come upon us) is become in the Name of the Father, the great

great Apostle and high Priest of our profession, and the head over all things to the Church. So that we are not in any of our sufferings left under the power or will of any adversary, but by him the kingdom of God is brought to us, and rules over us ; none can do any thing beyond his permission, and he will watch over us for good, and be a present help in time of trouble ; seeing also, *Though our iniquities testify against us, yet with him there is forgiveness, that he may be feared and hoped in by us :* and in due time he will fully deliver & redeem Israel from all his troubles. He that believes will not make haste ; and not making haste, he shall not be confounded. And with this consideration & retaining in the heart this hope, with the reason of it (as given us in Christ Jesus) which we shall find powerfull to teach, strengthen & save us ; let us also be willing in the day of his power, as he is (by the preaching of the Cross of Christ, and by his judgements) working us to will and to do, mortify, cut off, and cast from us such desires, affections and purposes, set upon things here below, as are discovered and reprov'd by his grace bringing salvation ; they otherwise will prove treacherous to us, and occasion us to fall in a day of temptation : As to say, the love to the praise of men, or to be known and owned as sons of God in the world ; a will to be rich, or the love of money, *1 Tim. 6. 9, 10.* *Ezek. 33. 32, 33.* *Psal. 119. 36, 37.* as in any measure we have found Christ, so for the excellency of the knowledge of him, all things are to be parted with as losse and dung, else we cannot go on to know and win him, and be found in him. See the many admonitions to this purpose, not onely in the following part of that *Matth. 18.* *Mark 9.* &c. But also in *Mat. 16. 24.* &c. *John 12. 25.* &c. *Luke 14. 26-33.* *Mat. 13. 44-46.*

Joh. 5. 44.

& 12. 42.

&c.

Jani. 4. 3, 4.

Consider what is said, and the Lord of his mercy make us wise and strong in the grace that is in Christ Jesus, that we be not moved by any afflictions (though we suffer wrongfully) either from *holding fast the profession of our faith*, or to do any evil, in murmuring against, or *speaking evil of dignities*, or *striving*, or *threatning* when we suffer, but *commit our selves to him that judgeth righteously*: yea, let Gods mercy be remembered and acknowledged, which he hath shewed towards us in all the administration of his government over us in manifold changes, and especially beyond what could have bin expected (considering the offences that have come by many professing godlinesse) under this our King and present government; for whom, and for which let us pray, that under the same Gods peculiar people may yet have opportunity to *lead a quiet and peaceable life in all godlinesse and honesty*. And if by occasion of offences given by others we suffer, *take it patiently*; in so doing, *the spirit of Glory and of God shall rest upon us*: threaten not, but *pray for them that persecute us*; nor do any thing *through strife or vain-glory*, but *walk in wisdom towards them that are without*, even in the wisdom of God, and in that (and not as self-will or pride might move us) *redeem the time*, & improve the opportunities God may afford, in endeavouring the helpfulness of our selves, and one another in the faith and patience of Jesus, looking for the mercy of God unto eternall life, and meddle not with things that belong

long not to us, *nor have fellowship with any in their
unfruitfull works of darkness, but rather reprove
hem:* And the Lord so direct us all, and sancti-
fye us wholly, and preserve us blameless unto the
y of Christ. *Amen.*

FINIS.



JUN 25 '40

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